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AN
A P O L O G Y
FOR THE DOCTRINE OF
SCRIPTURAL TEMPERANCE,
OR, THE
CHURCH OF CHRIST THE TRUE TEMPERANCE SOCIETY.

A SERMON,
PREACHED IN ST. PETER'S CHURCH,
BY
E. DENROCHE, CLK. A. M. T. C. D.

Church Missionary at Brockville, U. C.

"To the intent therefore that this soberness may be used in all our behaviour, it shall be expedient for us to declare unto you how much all kind of excess offendeth the Majesty of Almighty God, and how grievously He punisheth the inordinate use of these His creatures which He ordaineth to the maintenance of this our needy life, as meat, drink, and apparel—whosoever he be then, that by eating and drinking maketh himself unfit to serve God, let him not think to escape unpunished."

Church Homily against Gluttony and Drunkenness.

WILLIAM BUELL, PRINTER,
BROCKVILLE, U. C.

1840.

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PARSONAGE, Brockville, March 17th, 1840.

To _____ Esq.

Dear Sir,

I feel much pleasure in complying with the request of members of the Church and certain others made through you—that I would permit the publication of a Sermon on Christian Temperance, preached last Sunday evening in our Parish Church.

If the subject be dispassionately examined, I am humbly of opinion that no candid christian mind can regard either the delivery or publication of such a Lecture, as being a COMMITTAL to *Intemperance*, but as it is in truth, *the very reverse*. A close adherence to the Word and Spirit of the Divine Volume, can not involve ungodly consequences. The miracle at the marriage feast did not so commit our blessed Lord. "Jesus did *not commit* himself unto men" in *any way whatever*, "for he knew what was in man."

Supposing some should say that after all I only take shelter behind a *miracle*, what then? What better shelter do we need, or can we find than the adorable Saviour himself. Let those who differ in opinion from us speak against us if they will, but with God's help they shall have no ground to affirm that we "*lightly esteemed* the rock of our Salvation."

"Rock of ages cleft for me,

"Let me hide myself in thee."

To express myself in the words of a modern writer—"I prefer to rely upon the simple word of truth, of which Scripture is the depository, and since Christ has told me to preach the *whole* counsel of God, to do so fearlessly and without doubting; being aware on the one hand that his thoughts are not our thoughts nor our ways his ways, and on the other that he is JUSTIFIED in his sayings, and overcomes when HE IS JUDGED."

Your affectionate Brother, and Minister in Christ,

E. DENROCHE.

COLLECT BEFORE SERMON.

ALMIGHTY God,
who hast given
thine only Son to
be unto us, both
a sacrifice for sin
and also an ENSAMPLE of Godly life;
give us grace that we may always most
thankfully receive that His inestimable
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SERMON.

"When the ruler of the feast had tasted the water that was made wine, and knew not whence it was, (but the servants which drew the water knew,) the governor of the feast called the bridegroom and saith unto him, 'Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse; but thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory: and his Disciples believed on Him.'—JOHN II. CHAP. 9th, 10th, & 11th VERSES.

We read in Scripture, my brethren, that Christ was "*an example that we should follow his steps*"; we may therefore conclude that *such* passages of it as record expressly remarkable incidents in his most holy life are worthy of our *special* consideration, that we may the more readily "be conformed to his image," and the "mind be in us, which was also in Christ Jesus."

Our text, selected from the 2d lesson of this morning's service, demands therefore a strict attention. It refers to the very first recorded miracle of our blessed Lord,—a miracle whereby he "manifested forth his glory" and confirmed the faith of his new disciples. Although, my brethren the transaction was miraculous in its nature, we can plainly trace in it the *spirit and motive* of HIM who performed it; and by contemplating these without prejudice, endeavor to "know what manner of spirit we are of."

Marriage among the Jews was an event of much domestic interest. Its celebration was accompanied, like as among *all* other nations, with much festivity, and outward demonstration of joy,—It was a time of feasting, not of fasting; and lasted seven days—"Can the children of the bridechamber *FAST*," said our Lord, "as long as the bridegroom is with them?"—(during the prescribed weeks of joy and gladness?)—by no means. Fasting would have been out of place. The time was usually spent in agreeable conversation; certain innocent sports; in propounding and resolving riddles; in the diversion of music, and probably in dancing, and in partaking of such meats and drinks as the bridegroom's means allowed him to supply. It was cus-

tomary also on such occasions, to select a Master of the feast, who should do the honors of the entertainment.

One of these Jewish marriages "Christ adorned, and beautified with his presence and first miracle that he wrought in Cana of Galilee." There was another town of the same name in the tribe of Zebulun, this was in the tribe of Asher, in Galilee. It is conjectured that the marriage recorded in the 2d ch. of St. John, was that of a relative of Mary, the mother of our Lord; and probably was celebrated at the house of Cleopas, whose wife Mary, was sister to our Lord's mother. Thus—"the mother of Jesus was there; and both Jesus was called, and his disciples to the marriage."

In our Lord's character, my brethren, we observe no ascetic rigidity, nothing of the harshness and severity that attaches itself to some gloomy religionists. He "CAME EATING AND DRINKING," evidencing a disposition of mind the very contrary of an austere temper. He sanctioned and sanctified all seasonable mirth and innocent festivity by *his presence* at this marriage in Cana of Galilee; at the entertainment given him by Matthew, (for "Levi made him a GREAT FEAST in his house;" at the dinner of a certain Pharisee who "besought Him to dine with him;" at the table of the publican Zaccheus; and at the house of Lazarus where "*they made him a supper.*")

Our Lord, by converting the water into wine, at the request of his earthly parent, not only left on record an example of filial obedience, but taught his followers to the end of time that "*every creature of God is good, and nothing to be refused, if it be received with thanksgiving for it is sanctified by the word of God and prayer.*" For this reason Christ said to the Servants: "Draw out now, and bear (the miraculous wine) unto the Governor of the feast;" in order to his blessing it, as was the usual practice on such occasions. Christ hereby shewed that the *use* of the creatures of God *exposes us to no NECESSITY of sin.* He has elsewhere plainly taught us that our *use* of things lawful must be *temperate*; but that if they offend us, that is, if we suffer them to become causes of sin in us, we must "pluck out the right eye," and "cut off the right hand."

It is worthy of remark, my brethren, that our blessed Lord by changing the water into wine, not to supply the

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actual wants of his entertainers, but to minister to their innocent festivity, is said to have "manifested forth His GLORY." For by his own inherent and supreme power he altered the fixed laws of nature, and proved himself creation's Lord. As a *consequence* of his blessed miracle, "his disciples *believed* on him;" his apostles, newly gathered around him, were thus confirmed in their faith. Our Lord did not prove his mission or commission by telling men to "take his word for it," but by the testimony, the plain external evidence of miracles. Consequently he said to the Jews—"the *works* which the Father hath given me to finish, the *same works* that I do, *bear witness* of me, that the Father hath sent me;" "though ye believe not me, believe the *works*, that ye may know and believe that the Father is in me and I in him."—(John x. 38.)

A further consideration of the subject leads to the true nature of Scriptural temperance; to the temperance which adorned the life of Jesus—received his divine sanction, and is approved from of old.

The Almighty, to "save us from our sins," has been pleased from time to time to make extraordinary revelations of his will, and to establish his "Church the pillar and ground of the truth," as the commissioned keeper of "the oracles of God." He has also been pleased to affirm that his creatures shall take the declaration of that will, set forth in his word, to be a "lamp unto their feet, and a lantern unto their paths;" and that "if any speak *not according* to his words, it is because there is *no light in them*. We read not, my brethren, in God's word of any authorized society, other than his Church, for instructing men in the morality that is acceptable in his sight; nor of any authorized code of temperance, other than that found in his Divine law. He recognizes no Temperate Society except his *own Church*. He approves of no laws and pledges of morality but such as are based upon strictly *gospel* principles. He accepts no works but such as proceed from *faith*. If therefore we desire to be united to the true and only true Temperance Society, we must unite ourselves to "THE COMMUNION OF SAINTS;" if we desire to be truly temperate we must become truly Christian; for *then* we shall by divine grace become "temperate in *all* things;" If we desire pledges of sobriety, let them be the Sacramental pledges of Christ's own institution. To *THEM* he has pro-

mised his blessing; to none other. If we desire that a temperance, acceptable to God, should be evident in our lives; let us seek it as "*the fruit of the Spirit.*"—(Gal. v. 23.) Any thing called temperance, that yet is not the *fruit of the Spirit*, is not acceptable, nay deserves his condemnation; for inasmuch as it "*springs not of faith,*" it partakes of the nature of sin.* Do we, my brethren, deplore the sin of intoxication, the disgusting inebriety so prevalent in the world, and desire to turn them from this *particular* form of wickedness? let us shew them God's curse against it—that "*drunkards shall not inherit the kingdom of Heaven.*" Let us not add to their misery by sending them to a *merely* human devise, an institution based on the fear of man; let us not lead them to "*the arm of flesh*" and to the *curse* of "*putting their trust in man,*" but to "**CHRIST AND THE CHURCH.**" Anything *short* of this, is *worse* than useless; for if they were led by inferior motives to abstain from the sin of excessive drinking, they would be drawn into self-conceit and self-dependence, and thus merely change from one form of iniquity to another.

Are you, my brethren, "**BAPTIZED into Christ Jesus?**" you are members of the most honorable and only true Temperance Society; you are "*called to be saints, called to be sober,*" called to be "*temperate in all things.*"—You see your calling brethren, see that ye "*walk worthy of your high vocation,*" as members of a society which God hath constituted, and not man. Are you not pledged, most solemnly pledged, not by attaching your name to a scrap of paper, but by your baptismal engagement, by a pledge made to Christ and the Church, to "*renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow nor be led by them?*" Do any think that because this pledge was made in their names while they were yet infants, that a further opportunity of pledging themselves to be temperate should be provided? The Church my brethren, the true, the God-appointed Temperance Society has within her the requisite provision. In the solemn rite of *Confirmation*, her mem-

* "*Works done before the grace of Christ, and the inspiration of his Spirit, are not pleasant to God for as much as they spring not of faith in Jesus Christ; yea, rather for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of Sin.*"—See 13th article of the Church.

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bers not only may, but are *required* "in the presence of God and of the Congregation," to *renew* the solemn (pledge) *promise and vow*, made in their name at their baptism; ratifying and confirming the same in their own persons, and acknowledging themselves *bound* to believe and do *ALL* those things which their Godfathers and Godmothers then undertook for them."

Are any of opinion that frequent putting down of names to the roll and attendance at the public meetings of Temperance and total abstinence Societies tend to strengthen men's resolutions to abstain from their sin of intoxication? Christ, my brethren, has provided more effectual means in those "pledges of his love," the "holy mysteries, which he has instituted and ordained as a *continual* remembrance of his death to our great and *endless* comfort." There continually can we see our names engraved "on the palms of his hands,"—"written with a pen of iron"—the nail and the spear, written in characters of blood, "the blood of God's dear son!" there we renew our pledge continually. There from time to time "offer and present ourselves, our *souls and bodies*, to be a reasonable, holy, and lively sacrifice unto God," and "assure ourselves that we are *very members incorporate* in the mystical body of his Son, the blessed Company of all faithful people," members of his mystical body the Church, his own Temperance Society.

If, brethren, these merciful provisions, together with the other means of grace, are not sufficient to restrain us from sin, *nothing else can*. "Lord to whom shall we go, thou hast the words of eternal life," and we believe and are sure that "thou alone canst save us from our sins." Do the advocates of human expedients think that Christianity has not gone far enough, and by their practices insinuate as much? The Church of Christ is a "Temperance Society" touching things *LAWFUL*; it is a "Total Abstinence Society" touching things *SINFUL*;—a society that enjoins upon its members not only abstinence from *sin* but from all *appearance* of evil."

This brings us, brethren, to a point of momentous enquiry—one which must be settled by the testimony of the Word of God, by the practice of his servants, and by the sanction of the Saviour in the days of his flesh,—namely: whether the use of wine and strong drink is sinful or not sinful.

It seems almost a needless labour to turn to other passages of Scripture while we have the miracle of our Lord before us, yet some others may "make assurance doubly sure."

We must ever bear in mind that what is morally wrong—what is palpably sinful *now*, was such under the old dispensation; yet in the 14th chapter of the book of Deuteronomy, beginning at the 22d verse, we find that the Israelites for the express purpose of "learning to fear the Lord their God always," were actually commanded to "eat before the Lord their God, in the place where he should set his name, the tythe of their corn, of their wine, of their oil, and the firstlings of their flocks. And if the way was too long, so that they were not able to carry it; or if the place was too far from them, which the Lord their God had chosen; *then*, they were to turn it into money, and go unto the place, and bestow that money for whatsoever their soul lusted after, for oxen, or for sheep, or for wine, or for **STRONG DRINK**," or for whatsoever their soul desired; and they were to eat it there before the Lord their God, and to rejoice, they and their households; and the Levite that was within their gates; they were not to forsake him, forasmuch as he had no part nor inheritance among them." Besides this; according to the law, God gave to the Tribe of LEVI all the tenth of the increase of Israel; and these in turn gave a tythe of their tenth to the family of Aaron, which was to be "reckoned unto them, as though it were the corn of the threshing floor, and as the fullness of the WINE-PRESS. (See Numbers 18, 27.) Thus so far from the use of wine being denied even to the priesthood, they received one tenth of the wine of all Israel, and the family of Aaron which was more specially holy unto the Lord received the tythe of that wine-tythe. We read also, that "The Lord spake unto Aaron, saying,—Do not drink wine nor strong drink, thou nor thy sons with thee, WHEN

* *Sikera*, or strong drink was a beverage "made of dates and of various sorts of seeds and roots, and was sufficiently powerful at any rate to occasion intoxication. It was drunk mixed with water. From the pure wine and *sikera*, there was made an artificial drink, *chaumetis*, translated vinegar—which was taken at meals with vegetables and bread, Ruth, 2, 14. It was also a common drink, Num. 6, 3, and was used by the Roman soldiers—Mat. 27, 48."—*Jahn's Archaeology*.

The word *sikera* comes from the Hebrew *shakar*, to inebriate. St. Jerome (in Epis. ad Nepot.) says that any intoxicating liquor is called, *sikers* whether made of corn, apples, honey, dates, or other fruits.

ye go into the Tabernacle of the Congregation lest ye die ;"—This evidently implied that the use of them at other times was lawful. Thus we see, my Brethren, that the use of wine and strong drink was altogether sanctioned to both the people and the priesthood under the law. They used wine also in the sacrifices ; and thus we find our Lord, in conformity with that usage, drinking it (though not enjoined by the law,) at the passover with his disciples, and telling them, " I will not drink *henceforth* of this fruit of the vine, until that day when I drink it new with you in the kingdom of heaven."

Our blessed Lord not only used wine in his sacred Jewish rite, but adopted the use of it into his Church Christian ; commanding ALL to drink of that " cup of blessing," of that memorial of his precious blood-shedding, which with the symbol of his body, was "to strengthen and refresh our souls, as our bodies are strengthened and refreshed by bread and wine." The same incarnate God of holiness not merely sanctioned the social or common use of wine, but actually formed a miraculous supply for such a purpose.

Thus we find that our Saviour, so far from discountenancing either the SACRED or the COMMON use of wine, (and certainly he did not supply it by way of *medicine* to the marriage guests,) gave the full sanction of his Divine authority to the temperate use of it in BOTH respects. We therefore conclude that no man, who may choose to be wise above what is written in the law and in the gospel, has a right to judge the Christian in drinks allowed of God.

"But," say the advocates of human Temperance and Abstinence Societies, " the Apostle has said 'all things are lawful for me, but all things are not expedient.' " Yes : in truth he did so write. But let us not *wrest* the passage from its *proper application*. He is speaking of the propriety of advanced Christians abstaining from such meat and wine as had been "offered in sacrifice" to "idols," lest the faith of some weak brethren might thereby be endangered. He says, "all things are lawful for me, but I will not be brought under the power of any ; meats for the belly and the belly for meats, but God will destroy both it and them" (1st Cor. 6th ch.) Again, (in the 10th ch.) he says—"The things which the Gentiles sacrifice, they sacrifice to devils and not to God ; and I would not that ye should have fellowship

with devils. Ye cannot drink of the cup of the Lord and the cup of devils; ye cannot be partakers of the Lord's table, and the table of devils.—All things are lawful for me, but all things are not expedient; all things are lawful for me, but all things edify not. Let no man seek his own but every man another's wealth. Whatever is sold in the shambles, *that eat*, asking no questions for conscience sake, for the earth is the Lords and the fulness thereof. And if any of them that believe not, bid you to a feast, and ye be disposed to go, *whatever* is set before you, eat; asking no questions for conscience sake. But if any man say unto you "this is offered in sacrifice to idols," eat not, for his sake that shewed thee, for the earth is the Lords (*not the idol's*) and the fulness thereof. Conscience, I say, not thine own, but of the other (who might thus be led to reckon thee thus eating or drinking things offered to idols, to be a maintainer and follower of idolatry.—"Whether therefore," the Apostle continues, "ye eat or drink, do *all* to the glory of God." And to the Romans he says (14th chap.) "For meat destroy not the works of God. ALL things indeed *are pure*; but it is evil for that man who eateth with offence. It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth or is offended, or is made weak. Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth. And he that doubteth is damned, (condemned of his own conscience,) if he eat, because he eateth not of *faith*; for whatsoever is not of faith is *sin*."

It is plain that the Apostle is speaking of matters "*of faith*," in one and all of these several passages. He is simply telling the Corinthian and Roman converts that though meats and wines, were things pure in themselves; good and lawful to be used; and that though their having been offered to idols could not so change their nature as to make them unfit for use, that nevertheless if a *partaking* of meat or wine, so offered in sacrifice to an idol, might tend to shake the *faith* of a "weak" brother, the strong were bound in love to forego the use of that identical meat and wine, lest such a person might be "emboldened" to partake of them as "offered to idols;" and thus "the weak brother perish for whom Christ died." "Wherefore," says the Apostle "if meat make my brother to *offend*," to *fall into idolatry*, I will eat no flesh while the world standeth." Now you will be pleased to bear in mind that *much* of this

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matter is addressed to the Church of Corinth, some of whose members used to *get drunk*, and that too at the Lord's table. But when the Apostle spoke of *their sin on that occasion*, he never once hinted, even in the most remote manner, that it was the *use of the wine*, that "made these brethren to offend," or was an offence to them. The Apostle here merely intimates that if such a consequence were to follow his eating this *same* idol-offered meat, he would touch none such as long as he lived, lest he might expose the FAITH of his brother to destruction. There was wine enough and meat enough to be had, that had *not* been so offered, and of which he might partake without any such awful liability.

This, my brethren, is the plain meaning of the Apostle; and it is but a mere warping of the Word of God—a forced application of it—to apply it to the favoured theory of Total Abstinence and Temperance Societies. The legitimate use of wine and strong drink was not opposed by the Apostle, else should he and all have to refrain from *eating* as well as drinking; for he speaks as much, if not more, against the eating, than against the drinking of things which might cause the weak brother to offend.

The use of wine, then is no more a fair SCRIPTURAL ground of offence, than is the use of meats. The proper use of the former, no more encourages drunkenness; than that of the latter encourages gluttony. Both sins proceed from the unresisted impulses of a fallen nature—the proper antidote to which is DIVINE GRACE. We do not think it necessary to give up the proper use of food, though we know that much of the disease that surrounds us, is consequent upon the prevailing habit of overloading the stomach; upon gluttony and surfeiting; and that many make meat and fish and vegetable food an occasion to commit the sin. If the Apostle meant "all things are lawful for me, but all things are not expedient," as some men would interpret it, the *weak* brethren would soon have had the upper hand—the whole and sole control of the Church; and all the power would have been wrested from the Apostle, upon the principle of their having to give up things *lawful* to satisfy the weak; and St. Paul himself must have erred in withstanding to his face the weakness of Peter.

St. Paul, my brethren, was no admirer of such expediency as is received by the modern world. What would we have thought of him, had we seen him, (who had been one of

that "straitest sect" which blasphemously called the Saviour "a gluttonous man and a wine bibber") entering into the house in Cana of Galilee; and accosting our blessed Lord in the usual strain of the advocates of Abstinence and Temperance Societies—and saying,—*

"Rabbi, by your miracle of making wine for these guests and by joining in their conviviality, and consenting thereto, you *confess* yourself to be a moderate drinker; you are *keeping up* the customs and practices through which intemperance is caused; you are running the risk of becoming a drunkard yourself; and your example is making drunkards of others.—You especially, who profess to be a teacher of religion, are by your example training up your disciples to the use, at all events you are not discouraging them from the use of THAT through which habits of intemperance are forming every day; you are therefore to say the least, rendering it far more likely that *some* of them will become drunkards, than if you *practiced* and countenanced Abstinence yourself. As far as your example extends, you, (however sparingly you drink,) are so far opposing the efforts of the religious sect of the *ESSENES*, that noble Temperance Society of your countrymen, men united together for the purpose of withstanding intemperance and all its attendant evils. You are *opposing* a counsel and work of God, a means which he has greatly blessed to the spiritual and temporal benefit of mankind. You grieve the people of God, and act uncharitably toward them by doing that which they conscientiously believe that you ought not to do. You cause the weak servants of God

* The observations, supposed here to be addressed to him who "knew no sin," are extracted almost verbatim from a printed sermon (by the Presbyterian [Kirk] Minister of Perth,) on behalf of the Temperance Society of that town; the *singular* number being necessarily adopted instead of the plural of the original.

The following is a specimen of the argumentative part of another Presbyterian (Wesleyan) Minister's Address, to the Temperance Society at Prescott, U. C. Endeavouring to prove by Scripture the sin of any moderate use of intoxicating liquors, he says:—"But nevertheless it is our duty to remind him (the moderate user) of his, (duty) as we think the Bible does with respect to intoxicating drinks; for as *moderate* drinking is the true secret of drunkard making, the condemnation of drunkenness and drunkards we must infer is a condemnation of the moderate use of those drinks which infallibly create those abominations."—According to this reasoning, we must go naked, and forego all food, &c. &c. since gluttony, pride in dress, &c. &c. are denounced in the Bible. The cases are exactly parallel.

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to stumble and be offended ; and in all probability your conduct will lead *many* to drunkenness and crime ; and will finally *cost them* their precious souls. You are encouraging and confirming the *drunkard in his sin*, and keep up customs and practices by which in *all* places intemperance is caused. You oppose the cause of God, and the salvation of souls. All this and *much more* you are charged with. It is *selfishness alone* that prevents you from giving over and discountenancing moderate drinking.—And will this *excuse*, good Rabbi, be sufficient to offer before the Judgment seat, when the blood of souls cries to heaven against you—the souls of those who through your example or countenance have been led on to become drunkards ; and that, because you would do that which, if thou art a prophet you must know is, and will be, a stumbling block, and an occasion for falling ?”

Can you, my brethren, fancy Saul of Tarsus, pouring forth this tissue of ignorant censure and modern expediency in the face of the Son of God ; and branding the blessed Jesus as a murderer of souls, and as a wine bibber ? It is possible to imagine it of SAUL, the Pharisaic persecutor ; but *not* of PAUL, the converted Apostle.

“ If they have called the master of the house” a “gluttonous man and a wine bibber,” “how much more they of his household,”—If a minister of Christ were now adays to send a present of a few bottles of wine to some of his poor parishioners upon the occasion of their marriage, in order that they might innocently “make merry with their friends,” would not his name be “cast out as evil ?” would not his conduct be “a stink in the nostrils” of those who are “wise in their own conceit ?” May we not suppose the Saviour saying to *such* a one—“He that revileth you, revileth *ME* ?”

But some assert that had drunkenness been *prevalent* in our Lord's day, he would *not* have wrought this miracle.—Who can say *when* an abuse of the creatures of the gifts of God, was *not* prevalent in the world ?—The injunction to use wine and strong drink “before the Lord,” was given to a generation as prone to excess, both in eating and drinking as are the present race of men ; so much so, that in the 21st Chapter of Deuteronomy, an express provision is made, that when any son of an Israelite was a confirmed *glutton* and *drunkard*, and would not obey the admonition of his

parents, nor hearken unto them "the men of his city should stone him with stones, that he die!" *

The provisions of the law, and the frequent denunciations in the Prophets against this sin; the woe unto the "drunkards of Ephraim," the woe against them that are "mighty to drink wine, and men of strength to mingle strong drink,"—the woe unto them that "rise up early in the morning that they may follow strong drink, that continue until night, till wine inflame them." These legal provisions, these prophetic denunciations, these repeated woes prove the awful extent of drunkenness among the Jews. Besides this, every record that we have of this people proves plainly that their immorality had been on the increase not only to our Lord's time, but to the hour in which they "fully filled up the measure of their iniquities."

Yet notwithstanding all this, our Lord performed his miracle of turning water into wine. As God, he must have FOREKNOWN that "whosoever this Gospel should be preached throughout the whole world, this 'miracle' also which he had done should be spoken of for a memorial of him." He must also have FORESEEN the prevalence of intoxication down to our own day. Yet in the face of his foreknowledge, he countenanced the use of wine "as a beverage." And although he must have *foreseen* the sin of the Corinthians who got drunk at the holy Communion. He yet consecrated the application of wine to that most solemn ordinance.

But some assert that the ancients had *two* sorts of wine; one alcoholic, and the other not,—that the former was calculated for keeping over, but that the latter was used while new, before fermentation, and was not of an intoxicating nature; that such as this was used in the Lord's supper; and that similar to this was the miraculous wine at the marriage feast in Cana of Galilee.

The Scriptures most assuredly speak of wine *old* and *new*. But the *old* wine, "the wine on the lees well refined," that which possessed intoxicating qualities, was universally acknowledged to be far superior to the *new*. "No man," says our blessed Lord, "having drunk *old* wine straightway desireth *new*, for he saith, the *old* is *better*." Now

* See 28th of Isaiah, 8th verse, in proof of the prevalence of inebriety among all classes—"ALL tables are full of vomit and filthiness, so that there is no place clean."

the miraculous wine was in its flavour and quality similar to the OLD OR BETTER wine; for the master of the feast said to the bridegroom, "Every man at the beginning doth set forth good wine, and when men have well drunk then that which is worse, but thou hast kept the good wine until now." And as to the sacramental wine, it must have been of an intoxicating nature when used to excess, or the Corinthians could not have got drunk upon it. Besides as the Disciples and early Christians "broke bread" EVERY "first day of the week" in the whole year, it was actually impossible for them to be supplied with *new* wine on all such occasions.

But the notion that NEW wine was not of an intoxicating nature, is altogether erroneous. It is not only far more sickening in its tendency than OLD wine, but was also intoxicating; and therefore we read that on the day of Pentecost, the Holy Spirit being poured forth according to promise, many said of the Apostles when under the influence of the gift of tongues, "these men are full of NEW wine. But Peter answered and said unto them, these are not *drunken as ye suppose*, seeing it is but the third hour of the day;" about nine o'clock in the morning. Perhaps it was in allusion to this circumstance, St. Paul said—"Be not drunk with wine, (wherein is *excess*) but be ye filled with the Spirit." *

The juice of grapes fresh wrung out is not, nor was accounted wine in the old Testament. It is called "*the liquor of grapes*;" as you will see in the 3d verse of the 6th chapter of Numbers. To a Nazarite it was enjoined—"He shall separate himself from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, *neither shall he drink any LIQUOR OF GRAPES.*"

"Oh, but," say the Advocates of Temperance Societies, *Christians are Nazarites, and therefore should not drink wine. If so, brethren, we are equally debarred from "the liquor of grapes."* Besides, if the Christian was thus literally to be a Nazarite, "no razor should come upon his head;"

* Isaiah, in the 49th ch. and 26th v. speaking figuratively, says of the oppressors—"They shall be DRUNKEN with their own blood, as with sweet wine."—Marginal reading "with NEW wine." The prophet Joel calls the "DRUNKARDS" to weep "because of the NEW wine, for it is cut off from their mouth."

we *sin* in shaving off the beard. And he should also let "the locks of the hair of his head grow." Now, though some are disposed to be thus far *Nazarites*, I fear they will not find much to countenance them in the New Testament, for St. Paul expressly told the Christian men of his day that "if a man have long hair, it is a shame unto him."—Christians are only *Nazarites* as being separated by their vows unto God's service.

Again, God's remarkable blessing of the *Rechabites* is brought forward as a *proof* of his *approbation* of "Total Abstinence." Now it so happens that this instance of the *Rechabites* has nothing whatever to do with the matter.—the descendants of *Jonadab*, the son of *Rechab*, were blessed on account of their steady and tried *obedience* to "their father's commandment" not that there was any more virtue in *not* drinking wine than there was in *not* building houses, or in *not* sowing seed, or in *not* planting vineyards. They were blessed because they had "*performed the Commandment of their father, which he commanded them.*" There is here no argument whatever in favor of the *Total Abstinence* system; but a very strong one in favor of obedience to our earthly parents and to our Heavenly One.

"But," say they, "our invention for the conversion of sinners has done much good, and therefore ought to be supported by every Christian.—To use the very language of a Resolution put a few days ago into the hands of one of our Students in Divinity:—

Resolved,—That the great good which the Temperance Reformation has already effected, is the **BEST PROOF** of the soundness of the principles of Total Abstinence, notwithstanding the opposition it has met with; and that it ought to be **THE DUTY** of **EVERY** one, who has the welfare of Society at heart, to *unite* with those who are engaged in this great cause, and discountenance the use of all intoxication drinks as a beverage.

In the first place, brethren, we have abundant reason to question the assertion that this society has done good, even in the *very lowest* sense of the word; for it has been distinctly asserted in a printed account of a Temperance Convention held in *Saratoga* * in the United States, that since

* By a reference to the *American Intelligence* of August, 1836, it will be seen that the advocates of Total Abstinence, **DENY** all the good asserted to have been done by Temperance Societies, and declare that "wine drinking is increasing in our country;" that "there is more wine drunk

the formation of Temperance Societies in the United States intoxication has **FEARFULLY INCREASED!!** There is no reason why we should suppose that similar societies in our Province should meet with more success. In the *second* place, a good result is no certain proof of the *soundness* of a principle, for God often overruleth what is evil and bringeth good out of it, so that if this be "the **BEST** proof of the soundness of the principle of total Abstinence," we cannot but say—*BAD is the best*. I question much the justness of another observation:—that "the Temperance Reformation has met with opposition." The assertion wants proof. For myself, I can say that I fear much that I would not have introduced the subject, had it not been for the *attack* made by plain implication upon every *individual Christian*, whether Minister or Layman, who cannot conscientiously join these societies. If it be the **POSITIVE** "DUTY of every man who has the welfare of Society at heart to *unite with*" them, then of course *they* who *decline* doing so, are **NOT** doing their **DUTY**.

This, my brethren, is a most serious charge—but it is a charge that cannot be maintained as regards our conduct towards Temperance, and Abstinence Societies. "In many things we offend all." Many are the short comings of the people of God. But in order to prove that we are **UNDUTIFUL** in the matter under consideration—that matter must be *previously* proved to be legitimately sound, pure, and good,—to involve nothing contrary to the spirit of God's word.

This has not been done; nay, the proofs are all the other way—for you have plainly seen from Scripture that the use of wine and strong drink was allowed under the **OLD Testament**; and that under the **New** our Lord's conduct

now than ever;" that "all have heard of the great increase of wine drinking, and the fact is undeniable;" that if the sin of intoxication by *ardent spirits* has decreased, drunkenness from the abuse of other liquors has increased in as *great* or *greater* proportion.—These same persons, it will be seen by the above periodical, assailed the Sacrament and the Saviour. One person, speaking of wine that could intoxicate, said,—“can any man believe that the Son of God exerted his miraculous power to create such a substance!”—“I have yet to learn,” said another, “that the Saviour ever did consecrate Alcohol and give it to his people as the memorial of his death. Alcohol is a poison, it is such in *all its forms!*” “Our Saviour,” said a third, did many things that we ought not to do”—“and if he *did* consecrate Alcoholic wine, *it is no precedent for us!!!*”—Surely such shocking observations require no comment.

was condemnatory of the sect of the *ESSENES*, the Jewish Temperance society, and commendatory of the proper use of wine, "as a beverage." You have also seen from Scripture that the wine of Judea was of an intoxicating nature. Indeed, I have seen it asserted, (and in a total abstinence tract, I believe) that the wines of Canaan, in the present day, average 18 per cent. of alcohol! You have seen that the texts of Scripture, quoted from Jeremiah and St. Paul, (the former respecting the Rechabites; the latter respecting wines and meats offered in sacrifice to idols,) have nothing to do with the subject, are altogether foreign to the purpose; and also that the much vaunted good claimed to have been done by the system was contradicted pointblank at the Saratoga Temperance Convention.—With what face then, can it be said that a Christian man, in declining to unite with the advocates of this system, is acting contrary to his duty? Are not they rather, who refuse to unite themselves with God's own Temperate Society—to use God's own appointed means of temperance, the *Sacramental pledges, and other means of grace*, the persons who neglect the true "welfare of Society?" Is not the Christian to "obey God rather than man?" Are we, my brethren, countenanced of God, as Christians, when we attempt to carry on *any* object independent of his word and authority? Are we in "DUTY" bound to adopt the tenet, not of Christ, but of his enemy, the false prophet MAHOMET, because indeed some *well-meaning* people have adopted it; and therefore to abstain from the moderate God-sanctioned use of this good gift of Providence?—Are we in "DUTY" bound to adopt the tenet, not of Christ but of PAPAL ROME,—that because the people of the Corinthian Church abused the wine in the Lord's supper, and because the liability to such abuse still exists, therefore the wine, of which the Lord said "drink ye ALL of it" is to be refused, to be withheld from the laity—from the congregation of Christ's flock?—O, my beloved brethren, may we be preserved from such awful impiety. May we never, by consenting to such impure doctrines, seem to blaspheme the holy life and conduct of the Saviour; to all appearance tread under foot the Son of God, and count the blood of the Covenant wherewith we are sanctified an unholy thing, and do despite unto the Spirit of grace!

But supposing the *assertion* was borne out by fact,—that "the Temperance Reformation," as it is called, had

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"already effected great good," a position which is not so sustained; * yet, God forbid that we should "do evil that good might come!" Why is it that Infidels and open blasphemers of the holy name of Jesus, often gladly and even ostentatiously unite in this MORAL work? They themselves will tell you: they do so, because they wish to join professing Christians in making little of Christ, and his ordinance; they support them in this, because they wish to prove from the practical admission of professors themselves, the insufficiency of God's Holy Spirit to make his followers (even in the low sense of the word,) "Temperate," and that human power and human plans are more effectual than the divine gospel and the divine grace; and therefore it is, my brethren, that the Temperance Reform has flourished most in the New England States of America, among the descendants of the Puritans, in that region of the country which is well known to be the head quarters of American Unitarianism, Universalism, and Atheism.

My brethren, I trust in God the Church of Christ among us will give no helping hand to supply to men a poor, meagre, make-shift morality, instead of presenting to their acceptance the glorious gospel of the Lord Jesus Christ; that whereon alone is written in characters of living light "HOLINESS UNTO THE LORD"—"BELIEVE AND LIVE." We are

* It may be asked—will not the Temperance Society now advancing with such astonishing, but not unaccountable rapidity in the South of Ireland, do *much good* among the Romanists, whose Priests have been pledging them by thousands upon their knees? At most this question can for some time be only a *question*. The author can testify from personal opportunity to the most zealous and indefatigable exertions of some of his brother Clergymen (and others) in the same part of the country and in the same cause. They laboured comparatively *in vain*, and made out *few* disciples. The present Temperance movement derives its sole virtue from the influence of the Popish Priesthood, and should be taken in connexion with the startling fact, that on the approach of rebellions, that same priesthood have ever insisted on sobriety, if not on rigid abstinence, among their flocks. Secret oaths can not ensure secrecy when the fumes of intoxication are allowed to beset and betray the brain.

Since writing the above, I have read in The Longford Journal of the 21st Dec., 1839, the following ominous hint, of one of these Temperance Priests, who according to the confession unwittingly made, enjoins Total Abstinence, or fasting from strong drinks, for the most diabolical of purposes, against whom we might take up the words of Isaiah—"Behold, ye fast for *strife* and debate, and to *smile* with the *fiat* of wickedness."

"*Signs of the Times*.—A county of Waterford Priest stated in his chapel on Sunday last, that had there been a Temperance Society in Ninety-eight, things would not have turned out as they did at Vinegar Hill, and other places!" *Verbum sat*.—*Packet*.

not directed to use any other than "the sword of the spirit" (which "is quick and powerful, and sharper than any two edged sword,") against the enemies of the kingdom of God. *No blessing* is promised to any of human formation or temper. The minister of Christ cannot expect that any other weapon will prosper in his hand against the powers of darkness. He must go forth "in the strength of the Lord and in the power of *his* might," who alone can, and will arm him for the battle. He must not go forth in the armour of a Saul, against the haughty Philistine, but must "put on the whole armour of God, that he may be enabled to stand against the wiles of the devil." Were I induced my brethren, with my eyes open, to try this wordly-wise experiment, I might well dread being thus interrogated hereafter, touching my sin of carnal expediency—my "following the multitude to do evil," instead of leading them to do right: "Who hath required this at our hands? When I commissioned thee to instruct the lepers of my people Israel, to 'dip themselves in Jordan,' and 'be whole of their leprosy,' " why presumedst thou to tell them to try a medicine of human invention, which at best could but slightly heal the wounds of the daughter of my people? When the good physician committed to thee the balm of the covenant why didst thou waste thy strength and opportunity in recommending wretched quackery? How darest thou to countenance the rebellious questioning of the unbelieving heart,—*"Are not Abana and Pharpar, the rivers of Damascus, better than all the waters of Israel?"* May not a union with the Temperance Society make me as temperate as a union with and to Christ and the Church? "May I not wash in it and be clean?" Art thou not a faithless ambassador, who, instead of maintaining thy master's *holiness and dignity*, and the truth of that his message—that there is no other name under heaven whereby men can really be "saved from their sins," but *his*; yet hast told those to whom thou wast sent, that a device of thine and of thy fellow-worms, could;—even the pledges of the Temperance Society! and that an act of Abstinence or Temperance, dictated by *earthly* motives, the *fruit* of this humanly devised pledge, was as acceptable to the Most High, as though it had been "*the fruit of His Spirit!*" When I sent thee to dispense "*the bread of life,*" to thy fellow servants, why didst thou feed them upon "*the husks*" of Atheism. If they "turned and went away in a rage"—if they refused to eat "*the children's food,*" was it not their own fault? "there was

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read enough, and to spare." When thou wast sent to draw water out of the wells of Salvation" to quench their thirst withal, why didst thou set about "hewing out to yourself broken cisterns that could hold no water?" Thou couldst not say that "thou hadst nothing to draw with and the well is deep." O, thou wicked, thou faithless, thou unprofitable, thou self-conceited and rebellious servant! Thou shalt have thy portion with the hypocrites, in weeping, wailing and gnashing of teeth; in outer darkness where their worm dieth not, and the fire is not quenched!"

Brethren, "life and immortality is brought to light by the gospel" alone,—any life, any morality, *not* of the gospel, is DEATH, and nothing better. The minister of God must rely on that gospel alone, as truly *able* to "turn sinners from darkness to light," and from the power of Satan unto God."

When I see my people, the whole of their life try a meditation without slightly. When the covenant unity in respect thou to unbelieving of Damascus—not a union operate as a I not wash ambassador, *s and dig-* here is no be "saved" whom thou worms, *diety!* and stated by d pledge, had been dispensa didst thou "turned eat "the here was

Do some think that in certain respects the Temperance movement has effected good? Think, I pray you, what infinitely greater good, what more sure and enduring; yea, what *everlasting* good would have been by this time effected, had the Missionaries of this moral excitement used the same unwearied energy and uncompromising zeal in bearing to their sinning fellow-creatures the glad tidings of salvation; in reasoning "of righteousness, temperance and judgment to come;—in proclaiming "repentance towards God and faith in the Lord Jesus Christ;—" in telling to all around what he had done for their own souls; in calling upon those sinful brethren to accept Christ;—in humbly assisting, (each in his proper sphere) the DIVINELY COMMISSIONED heralds of salvation by inviting the transgressors to the only true and acceptable temperance, that of pure Christianity—compelling them to come in out of highways and hedges of a sinful world to the one great and Divinely instituted temperate society—to communion in "the Apostles' doctrine and fellowship, in the breaking of the bread and in the prayers."

Thus would our Total Abstinence & Temperance friends ensure the Divine blessing, on an unquestionably good work.—We would hail their help and labour of love with joyfulness. The servants of the Tabernacle would gladly "lengthen its cords, and strengthen its stakes," and would take courage.

The advocates of the present system would be safer in pursuing this course, than in officially *resolving* all dissenters from their institution into UNDUTIFUL persons. We are in self defence compelled to say to our accusers—"Which of you conviceth me of sin" in this matter? and to do away the unmerited obloquy by washing away the defilement of unjust insinuations.* Such charges, equally ungenerous and unjust, shall neither fright nor tempt me into countenancing or propagating that, which the eye of faith must look upon as a bastard-morality, unauthorized of God; as a system tending rather to the *scandalizing* of the Saviour and to contempt of the Holy Spirit, than to any *real good*, such as is acceptable to the Lord Almighty! Far be it from any true child of the kingdom to say, that the gospel, "the power of God unto Salvation," is *not equal* to that for which it was sent; or that if Christ be "slack in his coming, as some men count slackness," his gospel needs the Herculean shoulders of Temperance Societies, to shove on its tardy progression—to impart a *human* impetus to the work, the way, and the wisdom of God!—Alas, for such faithless expedients! Alas, that any, who call themselves christians, should fall into such grievous error! That professors should seem to regard the Gospel of their God and Saviour as the Brahmins and heathen devotees of India do the massive car of their inanimate idol, their lazy Juggernaut! That, like that lumbering log, Christianity requires its followers to make to themselves as it were handspikes wherewith to lever it onward!—Can the work of the Lord of hosts be quickened by the aid of unauthorised human inventions,—the movements of the great Jehovah accelerated by man's device? The supposition would seem to involve blasphemy. "He will work, *who* shall let him?" Do you think *Satan* shall? Do you think that the drunkard, "led captive of Satan, shall hinder that work? God will work, and none shall hinder him.

* "Can there be reasons framed or bolstered up, why any accountable creature among us should stand aloof? I am perfectly satisfied there can none be found but such as are based upon something, the ANTIPODES of love of country, our species, or our God." (!!!)—(Extracts from Mr. Wilkinson's printed Address to the Prescott Temperance Society.)

But two pages back this "Wesleyan Minister" had exhorted his hearers to "arm themselves with the panoply of *charity*!"—It is nothing new to "say, and do not."—"Charity thinking no evil."—How needful it is to be "temperate in *ALL* things." There is such a thing as intemperance in *language*, as well as in meats and drinks.

My brethren, let us be satisfied to walk by the pure light of "the Sun of Righteousness," rather than by the uncertain sparks of the fire which men have kindled!—Well may we say uncertain, when the avowed enemies of Christ and his Gospel have often, and do still in many places patronize it, as making for their infidel principles—as favouring their damnable doctrines, as being in their view altogether ANTI-CHRISTIAN in its tendency, and consequently claiming their cordial support and strenuous co-operation.

It strikes me, my brethren, that our sin does not consist in an opposition to the system, but in *non-opposition*;—in apparent apathy; and that we are culpable in having *let alone* the error so long. We would have given sounder proof of our love of souls by opposing error, than by quietly letting it alone, as we have too long been doing. If the Apostles had let the heathen error alone, where now would have been Christianity? If Jesus had left the demons alone, these devils should still be in possession of the human race, nor should satan have, "as lightning, fallen from Heaven." If unbelief and heathen darkness, Mahomedanism and Judaism, if schism and heresy are forever to be let alone, WHEN shall all nations, languages, and tongues flow into the gates of Jerusalem?

My brethren, the present weakness of the Church of Christ arises in a great degree from the almost total neglect of this as a principle. Errors have been let alone. They have not met with a steady opposition—with a *believing* opposition that leaves consequences to God. Hence the confusion, the darkness, the perfect ignorance of many professing Christians, touching TRUE CHURCH-OF-CHRIST PRINCIPLES. Hence the occasional encounter of the true Church with the errors of the multitude of religionists is regarded only as the clashing of opposing parties, the conflict of sect with sect! This evil, this tremendous evil to the cause of Christ, this overthrow of unity, this counteracting of Christ's revealed will and pleasure has been powerfully increased by letting errors alone. There is in truth no real love whatever in letting error alone—IT IS SIN.—God has visited, and is still visiting his Church for *that very sin*, and is teaching her watchmen that the trumpet must NO LONGER "give an uncertain sound."

With the motives of those professing Christians, who have adopted the temperance system, I have nothing to do. I believe these persons to be influenced, for the most part, by the best intentions. But the liberty of opinion, which they claim for themselves, they should allow to *others*.—"With whatsoever measure they meet" to others, it is but too possible that it may "be measured to them again."—They have thought it "**THEIR DUTY**" to co-operate with this Society; we think such conduct not only *not* our duty, but *opposed* to our duty.—But though we are reviled as declining to do our duty; yet recollecting that we are to try to be like Him, "who when he was reviled, reviled not again, when he suffered, he threatened not, but committed himself to Him who judgeth righteously," we hope not to answer "railing by railing," but to study to "approve ourselves unto him who looketh upon the heart."

My beloved brethren, Christ was neither "*a gluttonous man, nor a wine bibber.*" Christ "*did no sin.*" Seek I beseech you, conformity to his character. Seek the promised grace of his spirit, which *alone* can make you like him in temperance, meekness, forbearance, and patience. Do not shrink from being "*spoken evil of,*" as was your Lord and Saviour; only see that in your case as in this, it may be spoken "**FALSELY**"—"Let not your good be spoken evil of" through any excess on your part. As I have told you in times past, so now I tell you again—"be temperate in *all* things;" "*take heed unto yourselves,*" my brethren, "*lest your hearts be overcharged with surfeiting and drunkenness;* therefore do not "*keep company, if any, that is called a brother, be a fornicator, or covetous, or an idolater, or a railer, or a DRUNKARD, or an extortioner; with such a one NO, NOT TO EAT.*" "*Know ye not that the unrighteous shall not inherit the Kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor thieves nor covetous, nor DRUNKARDS, nor RAILERS, nor extortioners shall inherit the kingdom of God.*" "*Walk honestly as in the day, not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying; but put ye on the Lord Jesus Christ; and make not provision for the flesh to fulfil the lusts thereof.*" Yes, my beloved brethren, "*put ye on the Lord Jesus Christ.*" Take for your example that Lord Jesus Christ, "*who was holy, harmless, undefiled, separate from sinners;*" take for your law and rule his blessed Gospel; for your support, the aid of his Spirit,

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and the means of grace ; for your spiritual Counsellors, his Divinely commissioned Ambassadors—the stewards of his holy mysteries ; for your friends and associates, those “brethren in the Lord,” who are adorning the doctrine of God their Saviour in all things ;” take as the best Society, the Apostolic fellowship, the Communion of Saints ; and prove that in all things the grace of Christ is sufficient for you, that you need no other society of temperance than his, no other *pledges* than those of his appointment, no other moral code than his Gospel, no other brotherhood or association, than the CHURCH OF HIS FOUNDATION, with which he has PLEDGED HIS PRESENCE TO THE END OF THE WORLD—to the end of time.

Present your bodies unto Him, therefore, a living and holy sacrifice ; and seeing that you are no longer “your own, but bought with a price,” glorify God in your body and in your spirit “which are God’s.” “For the grace of God that bringeth salvation hath appeared to all men ; teaching us that denying ungodliness and worldly lusts, we should live SOBERLY, RIGHTEOUSLY, and GODLY in this present world looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ, who gave himself for us, that he might *redeem* us from ALL iniquity, and *purify* unto himself a peculiar people, ZEALOUS OF GOOD WORKS.”

FINIS.